THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Who rises every time he falls will sometime rise to stay."

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WHERE THE FAULT LIES.

WE stated in last week's MILLENNIAL STAR that no one can be justified in rejecting "Mormonism" on the ground of insufficient evidence. The great desire of the Lord is the temporal and eternal welfare of His children, and as the work which He has commenced in the earth in these latter days, and which the people of the world have nicknamed "Mormonism," affects their temporal and eternal salvation, it is reasonable to believe that the Lord would furnish sufficient evidence to all who were willing to be convinced of the truth of His work. And this He has done. But the question is frequently asked, "If 'Mormonism' be the work of the Lord, how is it that so very few, comparatively speaking, have accepted it?" This has often been cause for wonder and astonishment among the missionaries of the Church of Jesus Christ. Elders have labored for years in the mission field, preaching the restored gospel of Christ freely, they have distributed hundreds of thousands of tracts in which were set forth in plainness the glorious principles of eternal life; these faithful servants of the Lord have held gospel conversations with tens of thousands of people; they have stood upon the corners of the streets and in all earnestness and sincerity have borne testimony to the truth of the gospel and to the great work which the Almighty has inaugurated in the earth through the instrumentality of the latter-day prophet, Joseph Smith, and notwithstanding this marvelous amount of labor, their converts were numbered by twos and threes. So disappointed have missionaries

felt at times that they have propounded to themselves the query, "Where does the fault lie, is it with us or with the people?" A short time ago we heard an elder remark, "It seems to me that I am not doing any good as a missionary. I have worked diligently for several months among the people of this vicinity without seeing any result whatever from my labors; I have not found a single soul to manifest any lasting interest in my message." And yet we know this elder to be one of the most humble and zealous workers in the mission field.

Now, where does the fault lie? Certainly not with the Lord, for, as we have seen, He has done His part in supplying abundant evidence of the truth of His work. Nor is the blame to be laid upon the shoulders of His servants, who have labored untiringly among the people, trying with all their might to convince them of the truth of the Lord's marvelous work. Therefore the blame must rest upon the people themselves.

Let us review a few pages of biblical history. In the days of Noah the people had fallen into a very low state. They had abandoned themselves to all manner of wickedness; they had become so debased that the thoughts of their hearts were evil continually. Year after year the mercy of the Lord had been extended to them, but they esteemed it not; they feared not God neither regarded man. At last the Almighty decided to remove those wicked and abominable people from the earth. But before permitting His righteous judgment to fall upon them, He raised up a prophet to preach to them and to plead with them to repent of their sins and to turn from their transgressions that they might escape the terrible fate which awaited them if they persisted in their iniquity.

The testimony of Noah that he had received a revelation from God that except the people repented of their sins He would destroy them by a flood, sounded in the ears of the sinners like the crackling of thorns under a pot; it made no impression upon them whatever. No doubt, the prophet was often asked, What evidence have you to show that you have received such a revelation from the Almighty? As if they needed any evidence apart from their own wickedness. They knew what manner of lives they were living. If they believed in God at all, they must have known their conduct from day to day was of such a character as to arouse His righteous indignation; and if they realized this, they must have felt that sooner or later they would be called to account by Him and punished for their iniquities. What need for them, then, to question the testimony of Noah? What more consistent with the character of God than that He should raise up a prophet to warn them, to preach repentance to them, and to point out a way by which they might save themselves from destruction?

But not only had they the testimony of Noah in his preaching; they had also the testimony of his works. Year after year they saw the prophet and his sons working on the ark which they de-

clared the Lord had commanded them to construct. The exercise of a little reason on the part of the antediluvians would have brought them to this conclusion, Surely these men must be telling the truth. If Noah has not received a revelation from God concerning a deluge, why are he and his sons spending all these years in preparing an ark?

But they did not stop to reason; they did not want to believe the testimony of the prophet; they had no desire to turn from their evil ways; they preferred the pleasures of sin to the everlasting joy of righteousness, and at last they suffered the consequences of their ungodly deeds.

The antediluvians had no one to blame for their destruction but themselves. During all the years the ark was being constructed the Lord pleaded with them through His servants to repent of their sins; Noah and his family labored with all the ability which God had given them to save the wicked from the terrible disaster which they knew would certainly overtake them if they did not abandon their corrupt and abominable habits. But all the efforts of God and man were in vain. Of all the thousands that heard the preaching of Noah and his sons, not one among them believed their warning message. If ever missionaries had occasion to feel discouraged, and to pause and ask themselves where the fault lay, they were Noah and his sons. The fault lay with the people, not with the servants of the Lord.

And as it was in the days of Noah, so it is in these last days. The world is full of sin and iniquity; vice in all its varied forms stalks boldly through the land; the daily papers are records of corruption and crime; the churches are almost empty, the public-houses filled to overflowing. Why should it be considered a strange thing for the Lord to raise up a prophet in this dispensation, as He did in former dispensations, to cry repentance unto the people and to point out to them a way of escape? Is not the world in need of such a messenger and of such a message? Verily, it is, and it is only reasonable to believe that God would supply this need. As well might a man who had met with a serious accident, which rendered necessary the amputation of one of his limbs, ask on arriving at the hospital, Why did you bring me here? For what purpose have yon summoned these surgeons? as for the people of the world to ask, Why should the Lord send prophets in these last days?

If there ever was a time in the history of the world when a prophet of God was needed, it is the present. See the people divided into hundreds of jarring and contending sects. They cannot come to a unity of the faith on any principle or ordinance of the gospel. They are divided in their beliefs respecting God and the Godhead, the divinity of Christ, the atonement, the resurrection, eternal punishment, the sacrament, etc. Is it the will of God that they should be in this condition? It certainly is not. It is His desire

that His children should be of one heart and mind, that they should all speak the same thing, and that there should be no division among them. Now, if that be the desire of our Heavenly Father, and it most assuredly is, why should He not raise up a prophet to set His children right on these important matters? Would it be consistent with His character for Him not to do so? No, it would not. Had the Lord failed to raise up a prophet in this dispensation, had He failed to restore the true and everlasting gospel and the authority to administer in its holy ordinances, then there would be some excuse for the people remaining in the condition which they are in at present; but as the Lord has raised up prophets and wise men, as He has restored in its fulness the everlasting gospel, as He has called and ordained men and sent them forth with this glad message to the world, then those who reject their message are inexcusable before Him.

There is no need for the people to be divided in their religious views; there is no necessity for them to argue and wrangle and contend over the doctrine of Christ; the heavens have been opened again, the Lord has revealed Himself, angels have come down and ministered unto the children of men, the true and everlasting gospel has been restored and all who will may come and partake of the water of life freely.

The fault is not with the Lord,nor with His servants that so few have come to a knowledge of the truth. The fault is with the people themselves. For over seventy years missionaries of the Church of Jesus Christ of Latter-day Saints have been among the nations of the earth testifying to what the Lord has done in these latter-days. These men are neither fools nor fanatics; they are honest, sober, industrious, God-fearing men. Is it reasonable to believe that these thousands of witnesses would leave their homes and all their loved ones, their flocks and herds, their farms, their other business pursuits, and at their own expense, and without pecuniary remuneration, spend years in the mission field testifying that they know that "Mormonism" is true, if they did *not* know that what they said is the truth? Why spend all this time, labor, and means to circulate a falsehood?

But the testimonies of these faithful servants of the Lord are true, just as true as the testimonies of Noah and his sons, and those who reject the testimonies of these latter-day witnesses will as surely fall under the condemnation of God as did the antediluvians who rejected the preaching of Noah. Yes, the Lord has said that after the testimonies of His servants there shall come "wrath and indignation upon the people, * * * the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all

things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people." (Doc. and Cov. 88: 88-91.)

And just as the flood testified to the inhabitants of the earth that the message of Noah was true, so will these latter-day judgments testify to the truth of the message proclaimed by the Prophet Joseph Smith and the missionaries of the Church of Christ.

Brethren, "do not weary by the way." Let your testimonies be heard among the nations; tell the inhabitants of the earth of the great things which the Lord has done in this last dispensation, and plead with them to repent of their sins and all their false doctrines and to obey the gospel of the Lord Jesus Christ. Whether they accept your testimonies or not, you shall have the satisfaction of knowing that you have done your duty. In that there is satisfaction enough.—W. A. M.

MINUTES OF THE LIVERPOOL CONFERENCE.

THE semi-annual Liverpool conference of the Church of Jesus Christ of Latter-day Saints convened in Embee Hall, Avenham Street, Preston, Sunday, October 25th, 1908. Three services were held. President Charles W. Penrose, Sister Romania B. Penrose, Elder R. H. Ludlow of the Liverpool office, President E. A. Crockett and thirty-two traveling elders of the Liverpool conference were in attendance.

The opening service commenced at 10:30 a.m., the large room being well filled with saints and friends. After the usual opening exercises and the administration of the sacrament, President Crockett welcomed those present. He was pleased to see so many in attendance, and especially in consideration of their scattered condition and the bad times they are experiencing financially. We as Latter-day Saints claim to have a testimony of the gospel as did the saints of old. Those who have obeyed it have this testimony and are willing to make sacrifices for the gospel. He then read the statistical and labor reports for the six months ending September 30th, which were approved and ordered placed on file. The general and local authorities of the Church were then unanimously sustained.

Elder W. A Jones spoke very interestingly on Divine authority. Said if there is one thing the world needs more than any other it is more truth.

President Penrose said that we meet together to confer with one another as to the best means to spread the gospel. It is always refreshing to hear something about the work of the Lord. The world needs more light, but there are many who love darkness rather than light, because their deeds are evil. We are in fellow-

ship one with another because we are baptized with the same baptism.

The Burnley quartette then rendered an anthem.

The conference assembled again at 2 p.m. Elder Kenneth R. Woolley reported the Lancaster branch to be in a very satisfactory condition, and the people there very favorable to the saints.

"Give Me Thine Hand" was sung by Elder C. E. Summerhays.

Elder H. L. Smith reported the Barrow branch as being in good shape. Bore a strong testimony to the truthfulness of the gospel. Said the restoration of the gospel is an accomplished fact, and not a fairy tale.

Elder R. W. Creer told how the Wigan branch is progressing. The life of a Latter-day Saint is worth living a thousand times. Life would be worth nothing if it were not for the hope of things that will come to us after this existence. Happiness awaits those who live the celestial law.

President Penrose said the remarks and the unanimity of the testimony of the elders of the mission always strengthens him. Their testimony was uniform, whether they speak in English, French, German, or any other language. They are prayerful men, seeking to do God's will. If they were walking in the dark, or engaged in a delusion, would not their God enlighten them and show them their error? But on the contrary, He strengthens them in their testimony. They invite people to do the same as that offered in the Book of Mormon. If they wish to know if this gospel is true let them ask of God. Not that He, the Lord, will come down in person or send an angel to every one; but He will send His Spirit, which will draw them near to Him and He will draw near to them. What we have received from the Lord we have received in this way, and we know it is true.

The evening meeting commenced at 6:30, with approximately seven hundred people in attendance, many of whom were strangers.

Elder B. R. Birchall of Accrington, in his usual instructive and scholarly manner, told how he, as a Methodist minister, found our people in Utah; how General Booth was treated by our people, that when he asked to speak in the Tabernacle President Smith granted him the privilege and an audience so that if he had anything better than the Latter-day Saints had they would accept it. Related his conversion to "Mormonism." Bore a strong testimony to the Divinity of this gospel.

"The Last Milestone" was sung by Sister Turner.

President E. A. Crockett was pleased to have the opportunity of adding his testimony to those of the previous speakers. Said the general idea throughout all Christendom was that God would save all who were sincere in their belief, no matter what Church they belong to. While we as Latter-day Saints believe that God will ultimately save all good people, yet it will only be through the

gospel plan. Explained the commission Christ gave to His apostles after He had made the necessary atonement for our sins. Told of the first gospel sermon preached by the apostles on the day of Pentecost. We believe the same gospel is necessary now.

A solo, "Into Thy Hands," was sung by Sister Ada Watson of Accrington.

President Penrose then spoke in his usual forceful and interesting manner. Said the religion of the Latter-day Saints was not taken from the Bible or any other book, but that it had come down direct from heaven, but was in harmony with the Bible. Showed that when people die they do not go direct to heaven nor to purgatory, but to a place for departed spirits, divided into Paradise and Hades. "Mormonism" is the great plan of redemption by which God will save the human family, not in their sins, but from their sins. Salvation, he said, is our theme and our work, and will be while the ages roll on. He concluded by bearing a strong testimony to the truthfulness of this gospel of the kingdom revealed in the last days.

President Penrose met with the elders in Priesthood meeting on Saturday afternoon, listening to their reports and giving them many valuable instructions.

Sister Penrose met with the Relief Society sisters during the day. An organizatian of a Relief Society at Lancaster was effected

At the close of the conference expressions of satisfaction were heard on all sides. Non-members as well as members spoke of the enlightenment they had received from the excellent discourses and of the good spirit that pervaded the assemblies. President Penrose's closing address on salvation for the dead was listened to with evident delight by the entire congregation.

C. T. LESUEUR, Clerk of Conference.

WHEN the doing of a proper thing has been decided upon, then it ought to be done at any cost save actual wrong-doing. There is nothing that so quickly and surely demoralises our character and our will-power as failure to carry out our plans. There is nothing that so tones up and builds up character and will-power as the resolute, insistent carrying out of plans at heavy cost to ourselves. If you have made a plan for to-day's work, let nothing but the hand of God stop it. His hand may show in the arising of unforeseen circumstances that are wholly beyond our control, or in the pointing out of a new duty that would make the carrying out of the other plan clearly wrong. Nothing short of such providential hindrance ought to deter us. Yet most of us are more or less willingly turned aside from our plans for hard work by circumstances that were meant only to test us. Every time this occurs we have weakened our wills and sapped our character.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 29, 1908.

SOCIALISM, THE FALSE AND THE TRUE.

ONE of the moving forces in the civilized nations of the world which is stirring up what is called "the lower classes," creating no small commotion in the churches, and attracting the attention of legislators, statesmen, and even the nobility and royalty, goes by the name of Socialism. It is rather difficult to define. It has different phases, tenets, modes of operation and schemes to accomplish the end it claims to have in view. Some of its advocates profess to be Christians and claim that its doctrines are Christian in character. Most of them, however, repudiate or ignore religion altogether, and make no pretense of bringing Deity into their ideas or lives or objects.

With a few of its adherents it means anarchism—the destruction of all governments. With most of them it means the absorption of the individual into the body of the State, which is to regulate, control, and own him and all he can accumulate. The common purpose which each of its various factions has in view is the abolition of poverty and the establishment of equality in the possession and use of this world's goods and products. It consists chiefly in theories which are not attempted to be put into practice, and which, in many respects, appear to be impracticable when human nature is fairly taken into consideration.

But it has one strong source of power to move the masses and to enlist the sympathies of thoughtful and charitable people; i.e., the conditions existing in society, in which the wide distinction between the very rich and extremely poor is so manifest, and unjust, and indefensible that every sane person can recognize its monstrous and cruel disparities. These cry aloud for rectification. The need for a radical change is universally perceptible. The sorrows, sufferings and deprivations endured by countless millions of the human race are beyond the power of language to describe. They appeal to just people with a voice louder than the thunder's roar and demand something more than sentiments of condolence or temporary means of relief.

Philanthropy has made many noble efforts for the amelioration

of the masses, and the good efforts of the benevolent have accomplished much in small circles, and many laudable institutions have been established, doing good in a limited way, but the general situation continues in all its dreadful misery without that general alleviation which is a crying and absolute necessity. Something radical is wanted of universal application. Society is evidently organized upon wrong foundations. These have to be changed or the structure cannot be properly rectified.

What is to be done? That is the open but momentous question. Socialism, as it is called, attempts to furnish the remedy. Putting aside the different wild, conflicting and unpractical notions of its street orators and clerical or secular champions, it aims at complete paternalism in government. No individual is to own anything. Everything is to belong to the State. All properties, utilities, industries and persons are to be owned by the entire body politic, represented by the government. Each individual will thus have equal claims with others for all that is needed for temporal support and intellectual education, so that nobody will lack the necessaries of life or means for general advancement. Nor will anyone own the land or other species of property, and thus there will be no rich and no poor, but all, in a certain sense, will be equal.

There are different views among Socialists as to the manner in which this radical change is to be effected, but when pressed to a declaration of their intents, the declaration is made that when a sufficient number of adherents to Socialism is obtained, holding the voting power, a government is to be set up by this majority which will exercise compulsory force to disposess property-owners and take in all public and private institutions, properties, wealth, and everything that has been produced by the activities and accumulations of the ages or of modern times. In other words, there is to be a general confiscation, or, as viewed by many minds, a wholesale robbery in the name of law, and the establishment of a tyranny greater than any form of oppression ever known to the world. The end in view is to justify the means employed. The levelling of all inequalities is to condone the sweeping destruction of human rights and liberties.

Behind this awful terror there is a spirit of compassion for the sorrows of humanity, moving for a general recognition of the evils of society to the end that measures may be taken, in righteousness and equity, to remove the weight of woe that rests upon the poverty-stricken hosts of human beings, who are as much the children of God as are the pampered and purse-proud few who own the greatest part of the wealth of the world. The agitation for that which would, in all probability, bring about a worse condition than society now welters in, has its uses in drawing the attention of the wise, thoughtful and practical minds of the age towards the formation and adoption of plans of a practical character, to bring about needful changes and introduce measures for the removal of

those crying evils which are a disgrace to so-called Christian civilization.

Seeing that the world has moved along under various forms of government and of religion for thousands of years, and the great disparities in social conditions increase rather than diminish, even in the midst of the most advanced of Christian nations, and that "Failure" has been stamped upon every social scheme brought forward by individuals and associations for social reform, does it not strike the enquiring mind that something is needed from a higher than human source, to bring order out of the chaos of the social world and introduce a perfect system of government, in which righteousness shall be the rule and the good of all shall be the grand object in view? Modern Christianity is powerless and absolutely helpless to accomplish this, with all its professions of divine influence and authority.

Yet the prophets of old to whom Christians look for religious instruction, have predicted the very change that is needed and which is desired by the best theorists in Socialism. But while profession is made in Christendom of belief in the divine inspiration of the Hebrew seers, little, if any, attention is paid to that which they foretold. And when the word comes from thousands of honest affiants that God has spoken from the heavens and commenced the great work of the latter days which is to usher in the millennial reign of righteousness and equity, and justice and mercy, the word is received with a smile of derision or with anger and ferocity against those who proclaim it.

The system vulgarly called "Mormonism" is not only a religion for the soul, but a means of redemption for the body and for the reconstruction of society. It embodies a plan for the regulation of mankind in social order, in which every person will be entitled to proper support, if obedient to just rules for human labor adapted to the abilities of each individual, securing to everybody the use and enjoyment of all means required by their different talents and capabilities, the increment to belong to the Lord for the general welfare. It is not to be community of goods, but each person is to be a steward over that which is entrusted to him, and the employment of which he is to account for to those who are chosen by the body to act in that capacity.

This order cannot be established without a religious influence and impetus. It must take in not only the love of God, but the love of the neighbor. It requires present divine inspiration and revelation. Such a social order will be established on principles revealed from heaven, and its influence will extend to the nations and be patterned after by the good among men. Those who enter into it will do so voluntarily, and not by force. They will combine in freedom for the general welfare, and the Spirit of God will be poured out upon them to the degree that they will fraternize and work for the common good, but each one will obtain that

which is needful to carry on each branch of industry and achieve that which he is competent to accomplish, while the results will be for the up-building and improvement of the whole society.

This will gradually spread out to all the world until the time comes when the Almighty will stretch forth His hand to turn and overturn nations and thrones and kingdoms, and His government will become paramount. Socialism has within it the germs of future development into a righteous government for all the earth, but without the voice and power of the Most High it will accomplish little that is practicable. But God has begun His marvelous work for the establishment of His kingdom on earth, and it will move forward with accelerating force, until it shall sweep away the evils that afflict humanity and usher in the reign of the world's Redeemer. True Socialism will then be the universal order, promoting universal joy and prosperity and peace.

C. W. P.

BLESSINGS WHICH THE GOSPEL BROUGHT ME.

My Dear Brothers and Sisters,—

In reading from time to time the testimonies in the Star of people who have been healed of their infirmities by the power of God through His servants who hold the Priesthood, I have many times felt impressed to give my testimony to the world concerning God's blessings to me as one of His children. In the year 1904, while working at my trade, being a painter, I had the misfortune to fall from a ladder and injure my spinal cord, which rendered me entirely helpless. For the space of three years and a half I was bedfast and as helpless as a child. Think of the anguish of my soul when I was informed by my doctor that I would never walk again. All my hopes and aspirations were blighted, life had no charms for me. While in that condition upon my bed of affliction, thinking seriously upon my unfortunate and helpless condition, there came to me a servant of the Lord, G. R. Swainston, who brought glad tidings of great joy. I studied carefully and with a prayerful heart the tracts and books left me by this elder, and to my surprise I found contained therein more truth than I had ever heard or known before. I was much impressed with the promises made that the blessings of the Lord would follow the true believer. In the course of time I was thoroughly convinced that I had at last found the truth for which I had sought so long, and as a result made application of baptism. Being entirely helpless, I was carried into the water by Elders Gwilliam and Humphreys, and baptized June, 1907, Elder Julian M. Thomas officiating. From the very moment that I had complied with this ordinance of the gospel I began to improve in health and through the administration of the elders and the blessings of the Lord I am to-day a well and happy man. For the last fourteen months I have been

able to walk about, and am getting stronger all the time. In appreciation of the blessings that I have received through accepting the Gospel as taught by the Latter-day Saints, I am devoting my time and talents as a local elder to the spread of truth and the regeneration of mankind. I know that God lives, that Jesus is the Christ, and that Joseph Smith is a prophet of the living God. I bear my testimony to all the world that this gospel is true, that it will finally break down every barrier and obstacle that may be placed in its way, that no power in the world can ever stay its progress, and that it will eventually triumph over evil and error and fill the whole earth.

Your humble servant,

SAMUEL B. WALLIS.

111 Amelia Street, Denton, Lancashire.

FOUND THE TRUTH AT AN OPEN-AIR MEETING.

HAVING read many testimonies in the STAR, I feel that I would like to add mine. I have just read a very bad account of the so-called "Mormons." I accepted the gospel almost two years ago, and the scandalous reports I hear and read from time to time concerning the Church of which I am a member, instead of weakening my faith, strengthen it. They all fail to disturb my peace of mind or to cause me to doubt the doctrines I have accepted. But at the same time I feel grieved when I read of the wicked things that are said about our missionaries, for I have proved them to be honorable, upright, pure-minded, God-fearing men, true servants of the Most High.

Previous to my joining the Church of Jesus Christ of Latter-day Saints I had been a member of the Salvation Army for four years, but I found it very difficult for me to endorse all the teachings of that organization. For a long time I had been pondering over in my mind the necessity of baptism. One Sunday evening I was sitting in the meeting, and I was thinking about baptism when I was asked to get up and speak. Not wishing to make my experience any brighter than it really was, I explained to the congregation how I felt. On sitting down, they struck up a chorus, which runs thus:

"We have no other argument,
We want no other plea,
'Tis quite enough that Jesus died,
And that He died for me."

When I was leaving the meeting an officer came up to me and said, "Well, sister, you won't worry about baptism any more, will you?" But that did not satisfy me. So I resolved to leave the Army and to seek for something better.

The following Monday evening I was walking along Green

Street, Upton Park, which is a market place, and I noticed among a lot of other people two men. The Spirit of the Lord prompted me to follow them, which I did. They stood outside Upton Park Station and sang a hymn. Then they explained the gospel in such a way that I had never heard it before. After they had closed their meeting I followed them a good way before I got the courage to speak to them. When I did converse with them I felt they were the very men I had been looking for for a long time. After examining their doctrines for a considerable time, and becoming convinced of the truth of them, I eventually obtained my parents' consent to my being baptized. Since then I have had a great many trials to pass through; but I have always found the Lord to be my helper.

Trusting this humble testimony may prove a blessing to others,

I remain, your sister in the gospel,

ANNIE LAWTON.

877 Plasket Grove, Eastham, London.

FROM THE MISSION FIELD.

Harvest Thanksgiving Service.—A Harvest Thanksgiving service was held on Sunday, October 11th, 1908, in the Latter-day Saints' meeting room, 99 Stafford Street, Dudley. A large number of saints and friends assembled in the room, which had previously been decorated in a pleasing and artistic manner with luscious fruits, fragrant flowers and choice vegetables. Elders J. W. Philips and W. N. Moses officiated at the service which, according to the comments of the visitors, was enjoyed very much. On the following day the produce which had been contributed by the saints and friends was sold and the proceeds distributed amongst the worthy poor.

Re-opening of the Sunderland Mutual Improvement Association.—The Latter-day Saints' Mutual Improvement Association opened their session on the 8th inst., when a concert was held in the Park Hall, Toward Road, Sunderland. Elder J. W. Bambrough presided. An enjoyable program was contributed by the following: Sister E. Pettersson and Brother George Young, pianoforte solos; Sisters Eliza Smith, Stapf and Amy Young, recitations; Sisters Annie Walker and Elizabeth Rutter, and Elder Blackburn, songs; Messrs. Benn and Graham, banjo duets; and Messrs. Charlton and Benn, mandolin and banjo duet. Short addresses on "Improvement Work" were given by Elders Kirkup, Cornwall and President Caldwell. Sister E. Pettersson accompanied on the piano. Many strangers and investigators were present, and expressed themselves well pleased.

Organization of a Relief Society.—On Sunday, October 25th, 1908, at Preston, after the afternoon service of the Liverpool conference, a meeting of the Lancaster sisters was held in the Embee Hall, President and Sister Penrose and Elders Kenneth R. Woolley and Garland Pace being present. Sister Penrose spoke on the benefits and manner of organizing a Relief Society, after which a vote in favor of organizing one was taken and unanimously adopted. The officers were then chosen and presented by Elder Woolley, and sustained by the vote of all present. They are as follows: Rebecca Reid, president; Isabella Bell, first counselor; Rose May Horn, second counselor; Francis Moore, secretary; Selina Martin, treasurer. Sister Penrose then gave them timely instructions along the line of their duty and explained to all the sisters the necessity of sustaining the officers by their faith and prayers, also of being united in their labors. An excellent spirit was enjoyed.

Successful Socials.—A farewell social was held at 32 Grafton Street, Leicester, on the 17th inst., in honor of Elder O. B. Ostler, who was honorably released and sailed for home on the 22nd inst. After partaking of a sumptuous repast, the assembly listened to a very enjoyable program of songs, recitations, speeches, etc., after which a play was presented by a number of local saints. Elder Ostler received from his friends many beautiful and serviceable presents.

On Saturday, October 17th, 1908, the young ladies of the Oldham branch gave a social and sale of work in the Lower Temperance Hall, Horsedge Street, Oldham, the proceeds from which were turned over to the building fund.

A short time ago the four branches of Relief Societies, Blackburn, Accrington, Burnley and Nelson, held a reunion. A testimony meeting was held in the afternoon, when the Spirit of the Lord was richly poured out upon them, and in the evening a social "tea" terminated a pleasurable day long to be remembered by all.

Baptisms.—On Wednesday, the 21st inst., two converts were baptized into the Church at Burnley (Liverpool conference). The ordinance was performed by Elder Urban Johnson.

A baptismal service was held at "Deseret," South Tottenham, London, on the 21th inst., when another convert was baptized by Elder Nathanial L. Smith.

On Wednesday evening, October 7th, four members were added to the Lancaster branch of the Liverpool conference. Prior to their baptism, a brief service was held at the public baths, Lancaster, at which Elder Kenneth R. Woolley spoke on gospel principles and ordinances. The converts were baptized by Elder Garland Pace.

Elders George H. Lunt and George H. Adams write: "It is with a great deal of pleasure that we report a baptismal service held at

the Corporation Baths, Hanley, Sunday, October 25th. We had with us President Eardley of the Sheffield conference, and Sister Sarah A. Howard, of Bountiful, Utah. Elder Franklin J. Adams very ably explained the necessity of yielding obedience to the first principles of the gospel, and the sacredness of the ordinance of baptism, after which eight souls were added to the fold of Christ, President Eardley and Elder George H. Lunt officiating. Confirmations took place at the afternoon meeting. President Eardley is doing a great work among his many relatives in this part, and the prospects are good for more of them to be added to the Church. We have had Sister Howard visiting us for a week, and she has done much good in giving encouragement to the saints. We had a number of friends and investigators over from Leek to attend our services yesterday. Things are looking very prosperous here in this district, and the prospects are very encouraging for more additions to the Church in the near future. We held two very successful meetings yesterday, a large number of friends and the saints being present."

A convert received the ordinance of baptism at Bath on the 24th inst., at the hands of Elder A. J. Evans.

On the evening of the 5th inst. a baptismal service was held at the home of Sister Emma Awcock, Tunbridge Wells (London conference). One new member was added to the Church. The ceremony was performed by Elder Lewis O. Clark.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXXVII.—Consecration and Stewardship.

Text: And the Lord called His people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.—P. of G. P., Moses 7: 16-18.

I. The Law of Tithing a Lesser Law.

1. Note specific requirements regarding payment of tithes made through revelation in 1838; observe also that seven years prior to that time the voice of the Lord had been heard on the subject of consecration. (Doc. and Cov. 42: 71.)

II. Consecration in olden Times.

1. Observe that consecration of material possessions is not peculiar to the present dispensation (read Acts 4: 32, 34, 35; see also 2: 44-46).
2. But even in the apostolic period above referred to the practice of property-consecration and ownership-in-common was old. Note that one characteristic of "Zion"—the Lord's pure in heart—was "there was no poor among them." (P. of G. P., Moses 7: 16-18.)

3. Spiritual strength attained through consecration. (a) Enoch and his people were taken by the Lord (P. of G. P., Moses 7: 18, 69; compare Doc. and Cov. 38: 4; 45: 11, 12; 84: 99, 100; see also 97: 21; 84: 100).
4. Book of Mormon scriptures relating to consecration of personal possessions (III. Nephi 26: 19; IV. Nephi 1: 2, 3, 16, 24, etc.).

III. Stewardship in the Church To-day.

1. Study "Order of Enoch" (Doc. and Cov. 78); otherwise known as the "United Order" (Doc. and Cov. 104: 48). Observe that this "order" is founded on the law of consecration; and that the Church now awaits the time favorable to the observance of this law.
2. Observe that the Church plans no system of "communism," or other means of weakening individual responsibility.
3. The idler is condemned (Doc. and Cov. 42: 42; see also 60: 13; 75: 3; see especially 75: 29; and 68: 30; 88: 124).
4. The rights of children and others under the system of stewardship (Doc. and Cov. 83: 4-6; see also 104: 70-77; 82: 17, 18; 51: 10-13, 18).

General reference: "The Articles of Faith," Lecture XXIV.

DIED.

MILTON.—At Blackpool, on the 21st ult., Mrs. Mary Milton, aged 57 years. The deceased had been ill only four days. She was not a member of the Church, but had applied for baptism, which ordinance would have been administered to her in a short time. Five of her daughters are in the true fold of Christ, and another has asked for admission. The husband and father is very friendly. Before her death Mrs. Milton wrote a letter expressing full faith in the gospel taught by the Latter-day Saints.

TAYLOR.—At Stockport (Manchester conference), on September 21st, 1908. James Taylor. The deceased was born in Wittlesea, Cambridgeshire, June 27th, 1852. He was baptized into the Church of Jesus Christ of Latter-day Saints a short time before his death.

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